THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon. It is a dispensation of Providence, designed to have, not merely an immediate, but a continuous, progressive, and never-ending agency."—EDWARD EVERETT.

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THE NEW BIRTH.

THE Latter-day Saints hold that all people must enter the kingdom of God in one way. In this we are sustained by the positive statement of Jesus Himself. In a conversation with Nicodemus, He said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5.) By the phrase "kingdom of God," He meant the Church established by God's authority on earth. To this, we suppose, all agree. When we speak of entering the kingdom of God, then, we do not mean heaven, the holiest of all, where God and His Son, Jesus Christ, dwell; but the kingdom established on the earth, on the day of Pentecost. Into this kingdom, or church, he that is not born again can not enter. Those who enter it must be subjects of God, capable of understanding and obeying its laws. Infants are not such, and their salvation does not depend upon an entrance into it. Jesus says: "of such is the kingdom of heaven"—that is, of such as they are now, without being born again. Realizing that a man must be born again, in order to enter the kingdom, and that it is the office of the new birth to introduce the person born into the kingdom, it follows that a more important subject never engaged the attention of man, and a rational person ought not to rest satisfied until he has made an exhaustive study or investigation of the same.

Faith in Jesus Christ is without a doubt the first step in the gospel ladder; not merely an intellectual assent or opinion, but

we must be doers as well as believers. After this faith in our Savior's vicarious work, and feeling our own unworthiness, our aim should be to find out what our Lord and Master requires at our hands.

One apostle speaks of his brethren as "being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (I. Peter 1:23.) From this we learn that the word of God is the spiritual seed with which persons are spiritually begotten, and our heavenly Father has ordained that this word should be preached to the world by human agents, in order that we may be begotten of this incorruptible seed. Hence, the sayings of Paul to Timothy and Titus, calling them his sons in common faith, and to the Corinthians he said, "In Christ Jesus I have begotten you through the gospel." (I. Cor. 4:15.) The gospel is the power of God unto salvation to all who believe, but "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10: 14.) So, "it pleased God by the foolishness of preaching to save them that believe." (I. Cor. 1: 21.) Then, when a man believes the gospel, is he not born again? "The devils believe and tremble" (James 2:19), and they also acknowledge Jesus as the Son of God. (Mark 3:11.) Were they born again? There are *now* many such as the chief rulers were in the meridian of time (see John 12: 42-43); are they born again? Now, the argument is this, If a man be born again when he first believes the gospel, where are the elements of birth—water and spirit—of which Jesus said he should be born? John says Jesus "came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on His name." (John 1: 11, 12.) Jesus came to His own country, and His own people (the Jews) did not receive Him, or believe on Him, but to as many of them as did receive Him, He gave the power or privilege of becoming sons of God. Believing on His name, then, did not make them sons, but prepared them to become sons. When a man believes the gospel and with meekness receives it into a good and honest heart, he is then prepared to be born again. Faith causes us to love and fear God, and desire to do His will; and also causes us to hate sin, because it is contrary to His will. Hence Peter, in speaking of the conversion of the Gentiles, said that God "put no difference between us and them, purifying their hearts by faith." (Acts 15: 9.) Then, the effect of faith is what is called a change of heart, and must precede the new birth; but a change of heart is one thing and the new birth another thing.

The conversion of Saul of Tarsus will make apparent the truth of this position. In Acts 9: 1-5, it will be seen that Saul set out on his journey with his heart filled with bitterness against the disciples, and thought he was doing right by persecuting and punishing them. Jesus convinced him by a miracle that He was

what He professed to be. Saul's faith was changed from believing that Jesus was an impostor to the belief of the truth that He was the Son of God. This change in his faith produced a corresponding change in his heart, and he abandoned his errand of persecution, and was willing to become a disciple himself. His heart was changed, but was he born again? If this was the birth, where were the elements of birth with which he came in contact? Three days hence he was born of water and of the Spirit, in obedience to a divine command given him by Ananias: "Arise and be baptised, and wash away thy sins, calling upon the name of the Lord." (Acts. 22: 16.) His heart was changed by the way, but he was born again three days afterwards.

Faith produces repentance, and repentance changes the practices of the subject—causes him to cease doing evil and commence doing right—but he is not yet born again. His heart may be as submissive to God's will as it can ever get to be; yes, he may be a worshipper of God to the best of his knowledge, and still not be born again. The new birth does not consist in a reformation of life; an examination of the character of Cornelius will give proof of this. (Acts 10: 1-4.) Here was a devoted, charitable, praying and God-fearing man, quite as good as the best of our day, as far as reformation of life can make them good, and yet he was not born again. "But," says one, "he was born again, for he saw an angel that told him so." Not exactly; he did see and converse with an angel, who told him his prayers and his alms were come up for a memorial before God, and he told him more than this—"Send men to Joppa, and call for Simon, whose surname is Peter; who shall tell thee words, whereby thou and all thy house shall be saved." (Acts 11: 13, 14.) Was he born again and still unsaved? The promise, "shall be saved," clearly shows that he was unsaved; and not only so, but he was to hear words of Peter by which he was to be saved. Was he saved by the words before he heard them? If so, why did not the angel shape his language thus: "Who shall tell thee words by which you are or have been saved." Peter, in alluding to this matter, said that "God made choice among us, that the Gentiles by my mouth should hear the words of the gospel, and believe." (Acts 15: 7.) Then Cornelius had neither heard the gospel nor believed it until Peter preached it to him, and surely a cause must be desperate that could assume that he was born again prior to that time. Then, as his conduct was as good before birth as after it, it follows that the birth did not consist in a reformation of life, in this case.

The language "born again," was unique when used by Christ to Nicodemus. No inspired man had used such language before: there was a reason for its use. The Jews believed that Jesus had come to re-establish the kingdom of David and literally sit on His throne on the earth; hence when He entered Jerusalem, on one occasion, "they that went before, and they that followed, cried,

saying, Hosanna; Blessed is he that cometh in the name of the Lord: blessed be the kingdom of our father David, that cometh in the name of the Lord." (Mark 11: 9, 10.) Even His apostles did not understand the nature of His kingdom until after they received the Holy Spirit on the day of Pentecost, and were by it guided into the truth. "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1: 6.) It is not unreasonable that Nicodemus had the same mistaken views of the kingdom, and he knew well that he was born into that kingdom, and had a right to citizenship in it by virtue of Abrahamic parentage; and being "a ruler of the Jews," "a master of Israel," he may have expected to be entitled to an office in Christ's kingdom on that account. Jesus corrects this mistake by telling him that the kingdom of God was not to be entered in that way; but as a birth gave him entrance into the one, he must be born again to enter the other.

There is much speculation about the import of this language, and as the scriptures are of "no private interpretation," it stands to reason that there is only one correct way that this passage can be understood. Jesus says (John 3: 3), "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." Here we learn not how a man may be born again, but the indispensable necessity of being born again in order to see and enjoy the privileges and blessings of the kingdom of God. From the fourth verse we learn that Nicodemus knew of but one birth, and this was a birth of the flesh, and that he could not understand how a man, when old, could be born in this way; hence he asks an explanation, "How can a man be born when he is old?" Jesus then tells him how it can be; hence the fifth verse: "Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." We learn here that the elements of birth are water and spirit, and that a man must be born of both to be born at all. How is he to be born of water and of the spirit? Some will say, he must get religion at the altar, or elsewhere, and being then baptized with the Spirit, he is born of the Spirit, and after a time he is baptized in water, and is then born of water. Well, this theory makes baptism in water indispensable to entering the kingdom. Will the reader think of this? It also makes two births where there should be but one. The language is *born again*, not born again and again, or twice more—once at the altar and once at the creek. This is not all; the order is transposed. Jesus said, "born of water and of the Spirit;" this theory says born of the Spirit and of water. It is out of joint at every angle. There are scores of theories that would provoke a smile on the face of the reader, but it would be a waste of time to carry our investigation further on this particular point. From the whole tenor of scripture we learn that a person must

be born of the water (baptised in water) and of the Spirit (baptised in the Spirit) or he cannot enter into the kingdom of God. Baptism is the act by which we are placed in and delivered from the water; we are "buried with him in baptism, wherein also ye are risen with him." (Col. 2:12.) To be, if possible, more plain, to be born contemplates delivery, a coming forth from one state into another, so when a candidate is baptised in water and has hands laid on him for the reception of the Holy Ghost (see Acts 8:12-17) he is born of the water and of the Spirit. But we are told that the word *water*, in the sentence "water and of the Spirit," does not mean *water;* and one quibbler will say it means *grace*, another that it means *spirit;* and a third will say that he does not know what it means, but it cannot mean *water*, for then he must be baptized, and his theory tells him baptism is a non-essential, so the word of the Lord is made to bend to suit the theory instead of giving shape to it.

Is there a man possessing reasoning powers who can believe that any one of these quibbles would ever have been thought of had it not been necessary to devise some means to save some theory from being destroyed by the obvious meaning of the Savior's language? While the kingdom was yet in prospect, Jesus taught the people by parables and figures; but after its establishment, figures gave place to facts, commands and promises. Jesus commands His apostles to preach the gospel to every creature, promising salvation to those who would believe and obey it. He also promised them the Holy Spirit to guide them into all truth and enable them to unerringly perform the work he had assigned them. When it came, they began to preach as it inspired them; people were cut to the heart and made to cry out, "Men and brethren, what shall we do?" Peter did not tell them to be *born again*, because the time for figures had passed; he, therefore, said to them, "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins." (Acts 2: 38.) Thus he told them plainly, without a figure, to do that which would translate them into the kingdom of God's dear Son, and produce the change of state indicated by the figurative language of Jesus as used in the conversation with Nicodemus when He said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." When Peter thus addressed them, "they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls." Now, are they born again? Surely, they are. When were they born again? Just when they did what Peter commanded them to do. Then, if they were born again when they were baptised in the name of Jesus Christ for the remission of sins, will we not be born again when we do as they did? and if it took this to introduce them into the kingdom of God then, will anything less do us now?

Carlisle. P. H. SERVICE.

RELIGION AND TEMPTATION.

A SINGULAR subject for a gospel essay! Is it possible that true religion can be a source of greater temptation? Take a glance around. Not at the world, nor at the circle of those relatives and acquaintances who know not the true gospel. Rather look, say, at the branch to which we belong. Is all correct? Does unity prevail? Are we all on visiting terms with each other? What improprieties are noticeable in our varying demeanours to each other? Are there no jealousies? Does anyone hold an office which could be more adequately filled, in our opinion, by some one else? Do we receive that measure of recognition that properly belongs, as we think, to one who has been baptized a week longer than some other member? Have we an audible word of encouragement for those in authority over us, to help them in difficult positions? Are we lost in contemplation of the hopelessness of anyone attaining to our standard of efficiency? When at testimony meeting, is it possible that our testimony partakes of the nature of an indictment? Do we love all the brethren as much as we love ourselves? and so on, in lengthy catechism. But there remains one question yet. Were we quite as easily annoyed before we embraced the gospel of Christ? Was it quite as easy to disturb the "even tenor of our way?" We are certain it was not. Did we not esteem Brother (then Mr.) A—— a right good fellow, until we learnt what he was capable of in the way of home-thrusts and broad hints through the medium of an "opening prayer?" Did we ever think he would descend so low as to continually pray to be delivered from those very faults which, in some questionable manner, we feel sure, he knows we are always committing? And Sister B,—— too. Wasn't she absolutely charming until last "Mutual," when she gave a reading on "Tithing," with the deliberate intention, we feel sure, of drawing everybody's attention to *us*? Poor Brother A,—— poor Sister B,—— one was no doubt praying for his own faults, and the other selected her subject for the very joy it brings to those who abide this law of God, hoary with the centuries of time. But why cannot we see this?

The answer is, that by accepting the gospel of Christ we have shown, at the very least, an inclination to break Satan's law of selfishness, and to adopt Christ's law of love. This has roused the adversary. Before the cross of Christ he throws the shadow of the god "self," and calls us to worship. Could but the natural eye discern the spiritual reality we should see ourselves being thus evilly acted upon. It is the business of Satan now to deceive us into believing that it is the gospel which causes us to perform "these miracles of meanness." A searching self-examination would at this juncture be very helpful. It would show how far along the real road of repentance we have got. The unrepentant—viz., the

unchanged—will always be the first to suspect "a personality" in a purely "general" affair. This is indeed a most baneful influence in a branch. To the writer's knowledge, it can work a deplorable havoc. The very fact that the saints of God are most subject to these temptations should convey information to our minds. Every member who incriminates himself by truthfully answering the queries of this article might well pause and consider.

A firm resolution to support those in authority in a branch works wonders, and makes us positively ashamed of the petty things at which we have hitherto taken offence. The branch president may not feel justified in taking some one at his own valuation. Perhaps he does not recommend him for advancement in the priesthood with the rapidity that is desired. The Sunday School superintendent may perhaps have an opinion as to how the Sunday School should be conducted, which differs by a hair's breadth from our own. The president of the Mutual Improvement Association may not deem it expedient to call upon us to sing or speak as often as we would like. In all these things, Satan's suggestion that they are matters for hatred is ridiculous, and ought to be firmly resisted by us. These are the means by which he hopes to weaken our influence as members of the Church of Christ. Recognizing this, let us loyally accept the decisions of those in authority over us and strive to cultivate that love and confidence that refuses to think evil of one another.

Watford. W. ISGATE.

Cheerfulness.—Be cheerful, no matter what reverses obstruct your pathway, nor what plagues follow you in your trail to annoy you. Ask yourself what is to be gained by looking or feeling sad when troubles throng around you, or how your condition is to be alleviated by abandoning yourself to despondency. If you are a young man Nature designed you to "be of good cheer;" and should you find your road to fortune, fame or respectability, or any other boon to which your young heart aspires, a little thorny, consider it all for the best, and that these impediments are only thrown in your way to induce greater efforts and more patient endurance on your part. If you are of the softer, fairer portion of humanity, be cheerful; though we know full well that most affections are sweet to you when compared with disappointment and neglect, yet let hope banish despair and ill forebodings. Be cheerful; do not brood over fond hopes unrealized, until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the traveling monument of despair and melancholy. —SIR ARTHUR HELPS.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, OCTOBER 12, 1911.

WAS HE AN IMPOSTOR?

THE Latter-day Saints claim that the gospel of Christ was restored to the earth through the instrumentality of the Prophet Joseph Smith. It is very common to deride that claim and to assert that he was an impostor. A man who claims to be a prophet of God, and to receive inspiration and direction from on high, ought assuredly to afford evidences in his life and work of his Divine calling. On the other hand, if the claimant be an impostor, it ought not to be a very difficult matter to overthrow his claims. No man has figured in the religious world for many centuries whose name and memory have been so unjustly assailed as has been that of the Prophet Joseph Smith. The teachings of no other man have been given so little thought and consideration in proportion to their value and importance. If he had claimed to have formulated a system of religion by his own wisdom, the world would have considered it on its merits; but, because he claimed direct inspiration and authority from heaven, he must not be given fair consideration. Such a claim cannot be entertained for a moment, for, if established, it would overthrow religious systems that have been a source of gain and honor to many people. Thus, Joseph Smith's claims to Divine revelation and authority have not been fairly considered. It is regarded as intolerable that any particular church should claim an authority that the others are not possessed of. Members of long-established churches, having doctors of divinity and eminent scholars for ministers, think it is ridiculous to suggest that God would ignore these illustrious men, and endow an obscure youth with His inspiration and authority. It is not possible, they think, that Joseph Smith could have been a prophet. He must have been an imposter.

An impostor is one who claims to be something that he is not, or who assumes a character or title that is not his own. Joseph Smith claimed that God the Father and His Son, Jesus Christ, appeared to him in answer to his earnest prayer for light and guidance as to which of the different sects he ought to join. He said that he was told to join neither of them, as they were all wrong. That was the first claim; it is either true or false. If it be true, then his further claims and all his teachings might

possibly be true. If it be untrue, then all his teachings and the church he established are founded upon a falsehood. He also asserted that, in course of time, an angel named Moroni appeared unto him, having been sent of God to inform him of a sacred record that had been hidden in the earth for many centuries. He subsequently gave to the world a book, which he claimed was the record of which the angel had informed him, and said that he had translated it by the power and inspiration of God. That book is known as the Book of Mormon, and if it be not the word of God, as it claims to be, then it is a fearful imposture. If Joseph Smith fabricated that book, or received it from any other source whatever, then he is surely an impostor, for he claimed to translate it by the gift and power of God. Not only did he claim a direct manifestation of Deity, and that he received and translated a sacred record; but he also claimed that John the Baptist and Peter, James and John appeared unto him and conferred upon him the keys and authority they possessed while in the flesh. It was by virtue of this authority that he taught certain doctrines and principles and organized the Church of Jesus Christ of Latter-day Saints. Joseph Smith, therefore, occupies a different position from all other religious teachers of modern times. It is true that other men have founded churches and have assumed to preach the gospel without authority from God. But he claimed Divine authority, even stating where and by whom conferred, and if he did not possess it, then all that he said and did was under false pretences. Not only was he without authority, but he was a wicked pretender, whose life was one continued lie. In addition to the claims already mentioned, Joseph Smith claimed to receive revelations continuously from God, as did the prophets and apostles of old. He gave certain revelations as the very words of the Lord Jesus Christ Himself. Here he reached the climax either of a Divine calling or of depravity and deceit. He gave forth revelations in the name of the Most High God, and which purported to be the very word of God. As such they were and are still received by the Latter-day Saints. If he were not inspired of God, he must have been utterly depraved. A man so constituted as to be capable of doing such things would necessarily be abandoned to evil and under the dominion of Satan. It is well to consider whether the life and teachings of the man are consistent with such utter depravity.

Some words spoken by the Savior have a very direct bearing upon the matter. "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. * * * A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." (Matt. 7: 15-18.) We have here a decisive test. There are laws that govern in the spiritual realm, just as in the natural world. We repeat that if Joseph Smith were

not the instrument of God, as he claimed to be, then he must have been one of the most reckless and degraded of men, in order to be capable of posing as the mouthpiece of Deity and assuming to speak in His holy name. By every law of spiritual affinity, he would be a stranger to light and truth. God, His Spirit, and every holy influence must have forsaken him. According to righteous law, he must have incurred the condemnation and vengeance of an offended God. While thus mocking and defying God, he would be an impostor and a deceiver among men. Here we reach the crucial question. Could a man so impious and depraved enjoy even the degree of light and intelligence that is common to men? Could men of intelligence, of honor, of integrity, find anything of pleasure or profit in the companionship of such a man? If these questions can be answered in the affirmative—if light and truth can be possessed and communicated by a wicked man—then the realm of mind and spirit is not governed and protected by law, and the claim that there is moral order in the universe is absolutely without foundation. While Joseph Smith was speaking and acting in the name of the Lord, he not only possessed the light and intelligence common to men, but enjoyed them to a degree that caused him to tower magnificently above his fellow-men. The spirit of his high and holy calling rested upon him, and radiated from him to such an extent as to impress even his enemies. The humblest of people were impressed with his kindness and wisdom, while men of profound intellect recognized a vision and a genius superior to their own. Whether he spoke on the affairs of the individual or the nation, time invariably vindicated the correctness of his views. In temporal as in spiritual matters, he wrote and spoke as one who had access to the counsels of the Most High. The principles and doctrines of Christianity that learned men had contended over for centuries, he taught and defined with clearness and decision. Three-quarters of a century has passed and all the learned men in Christendom have not been able in all that time to overthrow a single principle he taught in the name of the Lord. People who had sought in the different churches for light and satisfaction, and failed to find them, listened to his inspired words, and recognized the Father's message of love and truth, for which they had long sought in vain. When, under the direction of the Lord, the Church of Jesus Christ of Latter-day Saints was fully organized, men looked on in astonishment at its strength and unity; but, failing to recognize the Divine wisdom thus manifested, regarded it with feelings of envy and antagonism. The similarity of teachings and organization to that of the primitive church was at once apparent, and the world wondered how the so-called impostor could define doctrine so unanswerably and organize a church so perfectly. But those who were of the world, and who loved the world's honor and applause more than they loved God and His truth, could not perceive that he was inspired

of the Lord, and so they opposed and persecuted him. But he lived to do the work God raised him up to accomplish. Though hated by evil men, and hounded and imprisoned, he never faltered in the path of duty, but was faithful even unto death. When at last he sealed his testimony with his blood, those who had been blessed by his life and teachings sorrowed bitterly at the loss of their beloved prophet and leader, but cherished all the more dearly the glorious principles for which he died.

What shall we say, then, of the man Joseph Smith? Do lying and degraded men bring light and hope and joy to their fellowmen? Did a mind darkened by evil and falsehood surpass the wisdom of men and anticipate the discoveries of future years? Would a man with the gifts and genius that Joseph Smith possessed endure the scorn and hatred of the world, and at last yield up his life for the sake of a lie? Would a church founded on falsehood and fraud possess a strength and unity that increases with the lapse of time, while time-honored churches in the world, directed by the highest culture and wisdom to be found among men, are losing their hold upon the minds and hearts of their adherents? Most assuredly not. Joseph Smith was not an impostor. He was an inspired prophet of the living God. By virtue of his holy calling, he had access to the wisdom and the counsels of the Eternal One. From that celestial source he received light and power and blessings, which he freely gave at the cost of his own life to his fellow-men.

H. I.

MINUTES OF LONDON CONFERENCE.

THE semi-annual London conference was held at "Deseret," High Road, South Tottenham, London, N., on October 8th, 1911.

The first session convened at 10:30 a.m. President Rudger Clawson, President J. S. McCann and thirty-three traveling elders were present. After the opening exercises, President McCann welcomed the saints and friends, and prayed that they would give their undivided attention to the speakers. He rejoiced at the presence of one of the apostles of the Church.

Elder T. A. Able spoke on authority. Said that unless a man was called of God, as was Aaron, he had not the authority to officiate in the ordinances of the gospel. The Latter-day Saints claim to have the priesthood of God in their ranks, and to have been commissioned of Christ to go into the world to preach and baptize in His name.

Elder G. T. Darley spoke interestingly upon the life of the Savior. Said that all men must follow in His footsteps if they expect to dwell with Him hereafter.

Elder J. B. Walkley sang, "Face to face."

Elder T. S. Davis explained the baptism of Christ. Related the

interview that took place between Christ and Nicodemus, wherein Christ made the declaration, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The choir sang, "Though deepening trials."

The afternoon session commenced at 2:30. President McCann presented the general and local authorities, and they were unanimously sustained. The labor and statistical report for the last six months was read.

Elder H. J. Shepherd explained why the Church of Christ is unpopular. He told why Christ did not meet the expectations of the Jews. Elucidated the reasons why the Church of Christ was and is persecuted. Showed the fallacy and the inconsistency of the "belief alone" doctrine.

A bass solo, "Love Divine," was rendered by Elder Willard J. Andelin.

President Clawson spoke of the blessings derived from complying with the law of tithing. Abraham observed the commandments of the Lord, including the necessary law of tithing; and by so doing received the name of the father of the faithful. Man should recognize the hand of the Lord in his prosperity, and should give back to Him from whom it came one-tenth of his income for the building up of His Church, for assisting the poor, and for the equalizing of mankind to a great extent; thus opening the hearts of the rich, and turning them to spiritual matters, marking appreciation of the Giver and the gifts. Prophets of old obeyed it; and to obey it in this last dispensation will bring the blessings upon us that are predicated upon that law. It is God's way of furnishing revenue to His Church, and of building it up in all parts of the world.

Elder E. G. Chamberlain sang, "Calvary."

Elder P. L. Labrum spoke of the redemption of mankind. Dealt at some length on the Savior's mission. Told of Christ's suffering for us. "He was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed."

At the evening session, which commenced at 6:30, the large hall was nearly filled, there being over four hundred saints and friends present.

Elder G. W. Carlisle said that, as predicted by prophets of old, the cry was going forth to "come out of her, oh, ye, my people, that ye receive not of her sins, that ye be not partakers of her plagues." The saints should rise to a higher standard and be ready to meet their Lord; for shortly there will be wars and rumors of war, and great earthquakes shall be in divers places, and famines, and pestilences: men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of heaven shall be shaken.

Madame Blankhurst rendered a contralto solo, "I know my Savior cares."

Elder C. T. Greenwell spoke on the necessity of obeying authority. It is essential to unity. The Latter-day Saints believe, with Paul, that authorities are necessary for the perfecting of the saints.

A contralto solo was rendered by Mrs. Grace Tout Pugh, "Flee as a bird."

Elder H. L. Jensen showed that revelation is necessary. It is essential to progression; without it the world is liable to retrogression. By revelation and inspiration we get our conception of Deity. Without the literal acceptation of the doctrine, we will go astray as many others have done. In Christendom, where they do not believe that God reveals His mind and will to His people, many of them have a poorer conception of our Maker than the American Indian had when found by his eastern brethren.

A bass solo was rendered by Elder Willard J. Andelin, "Rocked in the cradle of the deep."

President Clawson, in appropriate terms, congratulated the choir and soloists on their beautiful singing. Wonderful talent was shown when such voices were heard. He read a statistical report that had appeared in public print, showing an enormous decrease of membership last year in one of the strong churches in Christendom. With thousands of preachers and Sunday School teachers, this seemingly powerful church had gone backward as far as statistics were concerned. He read a report of the work done by the London elders in the last six months. Commented on their earnestness and never-faltering determination to do good. The thirty-five elders are one as the apostles of old were one, all doing their utmost to bring souls to Christ. In conclusion, he bore a powerful testimony to the divinity of the work, and invoked the blessings of the Lord on all.

President McCann, referring to the beautiful selections that had been rendered, spoke proudly of the musical talent among the Latter-day Saints. We should cultivate the talents given us by the Giver of all good gifts. Thanked one and all for their kind attention.

The choir sang, "Song of the Redeemed."

The services were made inspiring by vocal selections, with Sister W. J. Andelin accompanying.

A good spirit prevailed at all the meetings, and the appreciative congregation received much food for thought. The large North London choir, under the leadership of Elder L. M. Coombs, was made larger by adding Elder E. G. Chamberlain's choir from Watford. The two together filled all the choir seats and many extras, and their voices blended harmoniously together, well deserving the favorable comments by saints and visiting friends.

Between the afternoon and evening sessions, a well-attended baptismal service was held. Three adults and one child were led into the water.

On Saturday, October 7th, 1911, President Clawson met with the elders in Priesthood meeting, which lasted over three hours. The elders gave reports of their averages per month for the last six months, showing that a good work was being done. President Clawson gave some good advice and answered many questions.

R. ALVIN MOSS, Clerk of Conference.

FROM THE MISSION FIELD.

Harvest Festival.—On Sunday evening, October 1st, 1911, Elders A. G. Hanson and George Hamp, with the saints and friends of the Kidderminster branch (Birmingham conference), held a successful harvest festival. The hall was tastefully decorated for the occasion. After a few introductory remarks, President Leonard Mackay, Elder John M. Young, and Sister Sarah A. Howard, from Birmingham, gave spirited addresses. The Kidderminster quartette beautifully sang, "We plough the fields and scatter." A good time was enjoyed by all. On Monday evening the Relief Society gave a social. The evening was spent in a short program and in the selling of the harvest goods. A nice sum was realized, the proceeds going to the Relief Society.

Baptisms.—On Sunday morning, October 1st, 1911, one person from Kilwinning (Scottish conference), was baptized in the sea, near Stevenston, Elder John C. Cairns officiating. Confirmation took place on the sands.

A baptismal service was held on Sunday, October 1st, 1911, at the George Street Turkish Baths, Hull (Hull conference), at which eight persons were admitted into the Church of Christ. Elder D. C. Loveland baptised one, Elder Benjamin A. Wilson three, and Elder Hyrum B. Harris four.

A baptismal service took place at Middlesbro' (Newcastle conference) on Thursday, October 5th, 1911, when eight persons were initiated into the fold of Christ. Two of the converts were from West Hartlepool and six from Middlesbro'. President Joseph W. Clark and Elder George B. Chambers officiated.

District Meeting.—On September 24th, 1911, at Portsmouth (London conference), President J. S. McCann and ten elders held a successful district meeting. After the opening exercises of the afternoon session, the general and local authorities were sustained. Elder J. S. Storey spoke on the necessity of obedience to the plan of salvation. Elder G. T. Darley spoke on general and individual salvation. President McCann admonished all to live the gospel and work in harmony with those placed over them. At 6:30 the hall was well filled with saints and friends. Elder J. W. Savelle welcomed all and bore a strong testimony. Elder W. E. Brown, Jr., showed

from the scripture that faith unaccompanied by works will not bring us an exaltation in the kingdom of God. Elder W. G. Wagstaff said truth is eternal, and the truths the Latter-day Saints are teaching are in harmony with the teachings of Christ. President McCann spoke on the efficacy of prayer, and said all could know whether the doctrine was of God or man by following the injunction of the Savior as recorded in John 7: 16-17.

Successful Socials.—A very successful social was given on Monday, September 18th, 1911, at the home of Brother and Sister Hartopps, 65 Dugdale Street, Nuneaton branch (Birmingham conference). The saints and friends met to do honor to Elder Amasa R. Howard, who is leaving to take up his labors in another branch. An excellent "tea" was provided, a splendid program was rendered, and some interesting games were enjoyed by all.

The Relief Society of Hyde branch (Manchester conference) gave a "bag party" on Monday, September 18th, 1911. About forty-five saints and friends were present. An enjoyable time was spent. A small charge was made for admission, the proceeds being added to the funds.

A successful social was held at the Cash Bakery Hall, Watford (London conference), on Wednesday, September 20th, 1911, in honor of Sister Kate Harding, who is leaving for Zion. A very enjoyable program was arranged under the auspices of the officers of the Mutual Improvement Association. Songs and solos were rendered in excellent style. The president, Sister Martha Eaton, presented a very handsome hand-bag on behalf of the Mutual Improvement Association to Sister Harding, in words suitable to the occasion. Light refreshments were served. Games were participated in, and all had a most enjoyable evening.

A farewell social was given on Saturday evening, September 30th, 1911, in honor of Elder William S. Thorley, Barnsley branch (Sheffield conference). An interesting program was rendered, and the evening was an enjoyable one to all. Elder Thorley has filled a successful mission and leaves with the love and esteem of saints and friends.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON IX.—HIS EARLY PUBLIC MINISTRY.

I. AT CAPERNAUM (John 2: 12, 13; see also Matt. 9: 1).

II. AT JERUSALEM.

1. Occasion of the visit—another Passover anniversary (John 2: 13).
2. First cleansing of the temple (John 2: 14-17). (a) His vigorous procedure. (b) His justification—including His first prediction of His death and resurrection (John 2: 18-22).

Compare a later attempt to cleanse His Father's house, a few days before His crucifixion (Matt. 21:12; Mark 11:15).

3. The visit of Nicodemus (John 3:1-21). (a) Principles of the gospel expounded—baptism of water—baptism of the Spirit—requirements apply to all. (b) Christ's second prediction of His death, manner of His death plainly indicated.

III. From the City to the Country.

1. Baptisms by authority of Jesus (John 3:22; compare 4:1, 2).
2. The Baptist's final testimony (John 3:25-36). (a) Zeal of the Baptist's disciples. (b) The Baptist's humility.

Suggestions: The Y. M. M. I. A. Manual for 1897-8, subject, "The Life of Christ," will be of great assistance in this course. The Manual Lesson VI bears directly on the subject outlined above.

Note that the last of the four gospels—that of St. John—gives special attention to the Judean ministry, while the other three—collectively known as the synoptic gospels—deal principally with the Galilean ministry.

DIED.

Allen.—At Patricroft (Manchester conference), September 4th, 1911, John Allen, the dearly-beloved husband of Sister Sophia B. Allen; born November 12th, 1863, at Irlam, Lancashire; baptized February 18th, 1905, by Elder Willard O. Creer.

Mallinson.—At Huddersfield (Leeds conference), September 12th, 1911, Mary Ethel, the beloved daughter of George William and Sarah Mallinson; born April 24th, 1895; baptized February 12th, 1910.

Houlbrook.—At Cartinghow, Batley (Leeds conference), September 13th, 1911, Alethea, the beloved daughter of Walter and Emma Houlbrook; born August 5th, 1906; blessed June 26th, 1910, by Elder Shores Loveless.

Woods.—September 16th, 1911, at Preston, Lancashire, Ivy Theresa Woods, the infant daughter of Edward and Sarah Leeming Woods; born July 12th, 1911; blessed by President Richard W. Young, Jr., July 31st, 1911. The funeral service was conducted by the traveling elders at the home on September 20th, 1911.

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